1: Leitner L-3 (1866-93)1893? AV3 Dard AV3

did not seem to be forthcoming. They then formed a circle, again separated, the movements becoming more and more violent till almost all the bystanders joined in the dance, shouting like fiends and literally *kicking* up a frightful amount of dust, which, after I had nearly become choked with it, compelled me to retire.* I may also notice that before a song is sung the rhythm and melody of it are given in "solo" by some one, for instance

Dānā dāng dānū dāngdā
nādaṅg dānū, etc., etc., etc.

B. BEVERAGES.

BEER.

273 Fine corn (about five or six *seers* in weight) is put into a kettle with water and boiled till it gets soft, but not pulpy. It is then strained through a cloth, and the grain retained and put into a vessel. Then it is mixed with a drug that comes from Ladak which is called "Papps," and has a salty taste, but in my opinion is nothing more than hardened dough with which some kind of drug is mixed. It is necessary that "the marks of four fingers" be impressed upon the "Papps." The mark of "four fingers" make one stick, 2 fingers' mark ½ a stick, and so forth. This is scraped and mixed with the corn. The whole is then put into an earthen jar with a narrow neck, after it has received an infusion of an amount of water equal to the proportion of corn. The jar is put out into the sun—if summer—for twelve days, or under the fireplace—if in winter—[where a separate vault is made for it]—for the same period. The orifice is almost hermetically closed with a skin. After twelve days the jar is opened and contains a drink possessing intoxicating qualities. The first infusion is much prized, but the corn receives a second and sometimes even a third supply of water, to be put out again in a similar manner and to provide a kind of Beer for the consumer. This Beer is called "Mō," and is much

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* The drawing and description of this scene were given in the *Illustrated London News* of the 12th February, 1870, under the heading of 'A Dance at Gilgit."

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drink by the Astóris and Chilasis [the latter are rather stricter Mussulmans than the other Shiná people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

WINE.*

The Gilgitis are great wine-drinkers, though not so much as the pe[illegible] of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Dareyl (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tshilgōzas (edible pine). In Astor (and in Chilâs?) the custom is to put a number of Ghi (clarified butter) cakes before the Mulla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the store of another. I passed several of them on my road from Tshakerkōt onward, but they appeared to have been destroyed. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as is "beer" by the Astoris, *viz.*: "Mō." The wine press is called "Mōe Kürr." The reservoir into which it flows is called "Mōe Sán."

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251 their houses, and of which they alone have any kn wledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Astor it is the custom to lay up [584] provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the [262] young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

186 The chalk used for cementing the stones is called "San Bàtt." Grapes are called "Djatsh," and are said, together with wine, to have been the principal food of Ghazanfar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first European in Astor (porbably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the European was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that stretched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

273 The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mughullí—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Máto."

* These are the strange sect of the Muláis about whom more in my "Handbook of Hunza, Nagyr and a part of Yasín."

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D 454 before he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

D 234 251 556 In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some run-away slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

D 273 B 273 Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Ponyal, where public jollifications are not uncommon. The Maulai sect make no secret of the practice, and on my visit to Hunza, in 1876, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

D 526 Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Dardistan play, however, lacks the neatness of the Munnipoori game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game as long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by taunting their beaten opponents. In Chitral the game, which is called "ghal," is played somewhat differently from the way described by Mr. Drew. Aman-ool-mulk, the present ruler of Chitral, was said to be the best player in the country when a young man.

000 The game is quite unknown in Badakhshan, where "buzkushi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw,[1] under the name of "Ooghlak:—"

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The press is tremen-

[1] Shaw's High Tartary, Yarkand and Kashgar.